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➤BOOK ❖NOTICES.❖➤

TELONI'S CHRESTOMAZIA ASSIRA.*

This chrestomathy is modeled after Lyon's *Assyrian Manual*. After a short introduction of 11 pp., the author gives in pp. 14-19 the most common Assyrian signs with their most usual values. In this *Sillibario*, the order followed is that of Lyon rather than that of Friedrich Delitzsch. The author has also, after Lyon, separated the phonetic from the ideographic values, the latter appearing on pp. 113-121. Much can be said in favor of this, but, on the whole, the old method seems to be preferable. It enables the student to have before him in one table both values, and, as only the most common ideograms appear in an elementary book of this kind, there is no danger of confusion. The grammar proper extends over pp. 20-50. It is very elementary—in fact, rather too brief and elementary even for a beginner's manual. In the paradigms of the verb, the author follows neither Delitzsch's nor Lyon's nomenclature, e. g., ikašad is Pres., ikšud, Impf., etc. Pages 50-76 contain Assyrian texts, the most of which are accompanied by a transliteration. The texts used are rather stale, as they have appeared in every elementary Assyrian book which has ever been published. The author's method of transliteration is that of Schrader. With few exceptions the texts are published correctly and very little fault can be found with the transliterations. Pages 77-112 form a commentary to the preceding texts and transliterations, and on pp. 121-144 is given a list of all the words occurring in those texts. The commentary is the chief feature of the book. The method pursued is to be commended highly. The author introduces the pupil at once into Assyrian bibliography, and gives him an insight into the only true method of studying Assyrian. After a careful study of these notes, the student must be well versed in the literature, as constant reference has been made to everything of importance which has ever been published.

The book is printed from photo-engraved plates and is very legible, although the author's writing is not as clear as that of Delitzsch or Pinches.

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DELITZSCH'S GENESIS.†

The venerable author of this excellent work has for decades occupied a position among Old Testament specialists as unique as it has been prominent. In him are found harmoniously united two characteristics that on the surface some-

* CHRESTOMAZIA ASSIRA con paradigmi grammaticali compilata dal Dott. Bruto Teleni, Lib. Doc. di Assiriologia nel R. Istituto di Studi Superiori. Pubblicazioni della Società Asiatica Italiana. Volume I. Firenze: Libreria di Ermanno Loescher. 1887. pp. IV, 144. Prezzo, per i non Soci, Lire 10.

† NEUER COMMENTAR UEBER DIE GENESIS, von Franz Delitzsch. Leipzig: Dörffling und Franke, 1887.

times appear inconsistent with each other. And herein the man and his work exhibit their individuality and independence. There are none, among modern commentators, who more profoundly than Delitzsch accept the revealed character of the sacred records, admit and hold fast to that which is supernatural in both the contents of these records and also their inspiration, as over against the naturalistic tendencies of the philosophic thought of the day, which have gained such controlling power in the revolutionary hypothesis of the advanced Old Testament critics; and, on the other hand, there are none who admit more readily than he that, from the human side, these records, as literary compositions that were developed under historical circumstances, that "have had their fates" like other productions of the pen, are the legitimate subjects of historical criticism. It is his stand-point that the application of the current canons of literary criticism to the books of the Bible not only do not injure their character as a revelation and the records of a revelation, but rather enhance these, by exhibiting the origin and growth of these books in their entire historical surroundings and thus enabling the student to draw from them all the better the wealth of truth that was originally deposited in them. The commentaries of Delitzsch, and especially his exposition of Genesis, are exhibitions of these principles put into practice. While it is not always clear to the reader how the writer can adhere to the tenets of the one without violating the rights of the other principle, certain it is, that Delitzsch nearly always succeeds in drawing from the biblical books the pure and wholesome truths of divine revelation.

These facts also explain the fundamental thoughts underlying the method and spirit of the new commentary on Genesis. Naturally Old Testament students will be most interested in the author's position on the problems of Higher Criticism. The book before us is really the fifth edition of the commentary which in 1872 appeared for the fourth time. The changes and improvements are, however, so many and so great, that the author is justified in calling it not the fifth edition of a former work, but "a new commentary." These last fifteen years have witnessed a revolution in the literary criticism of the Old Testament. The old theory of the "supplement," which the Jehovist was thought to have been for the Elohist, is entirely abandoned, thanks to the searching investigations of Hupfeld. A sure basis for critical analysis of the Pentateuch has been made by the theory that the documents of the present Pentateuch were originally separate and independent productions, prepared at different stages in the history of Israel's religious development, which stages they too reflect directly and indirectly, and that these documents were later united into one work. From this stand-point the literary researches of the Pentateuch have been progressing with marked agreement up to the stage which the historical questions of the order of the documents and the historico-theological question of the restatement of the religious factors and forces that entered into and directed Israel's religion in origin and development, have reached.

The older editions of this work were prepared under the spell of the supplementary theory. That Delitzsch, too, had abandoned this, was known from various essays in theological periodicals. Now he has formulated them and given a summary of his views of the origin of the Pentateuch as these have crystallized in his mind after fully a half-century's patient and pious study. He, of course, accepts the ordinary analysis of the Pentateuch, and this is declared by the Germans to be the outcome and fruit of a century's close, critical scrutiny. In the

minor details of the analysis, where not all are yet agreed, he generally sides with Dillmann, in the analysis given in Knobel's Commentary on the Hexateuch. Delitzsch, too, regards the Priest-Codex as the latest and no longer as the earliest document in the Pentateuch, but differs widely from the radical school in claiming for it a pre-exilic origin. In general he looks with horror upon the naturalistic reconstruction schemes of the Wellhausen-Kuenen school. He tersely says that he does not believe in "the religion of the era of Darwin;" i. e., he is not willing to analyze God out of his word and out of the history of Israel and substitute the idea of natural development. It would be a serious misconception of Delitzsch's position to think that he does not accept as historical the contents of the Pentateuch because he places at a later date their literary composition. While he makes concessions in this regard that conservative scholars, particularly in America, are not willing to make, he yet regards as divinely conducted and inspired the history and the records of these books. Nothing is more fixed in his mind than that the book whose thoughts he is unfolding is the word of God. He may have peculiar ideas as to the manner in which these thoughts received the literary shape in which they are now found, but for him this does not affect the revealed character of the thoughts.

Concerning the details of the comments probably little needs to be said. Delitzsch's methods in this regard are well known. With the ardor of youth the aged nestor has collected from the rich storehouses of special research whatever is of any aid in interpreting the words of the book of Genesis. With the experienced scholarship of one who has taught for years, he has sifted the material carefully and retained only that which is of positive value. Whatever historical, philological, archæological, and other investigation, especially Assyriology, has offered has been carefully weighed, although in Assyriology he is willing to accept as reliable what many others regard as at best problematic. A specially valuable feature of the work is that its materials are collected chiefly from primary sources of information and not from secondary, thus opening a field of study to which even Dillmann is an insufficient introduction; and, further, that this material is offered in such a shape as to urge on the student to further study. Of course the commentary in this way contains much that, strictly speaking, might have been excluded as having but little direct bearing on the interpretation proper of the text, but the student can well afford to take this superabundance of good things.

In short, the new commentary is the fruit of long and ripe scholarship. It is the fruit of a life's work. Its merits entitle it to the warmest welcome, and its careful study cannot but be exceedingly profitable.

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A TARGUM CHRESTOMATHY.*

The critical study of the Bible, and especially of the Massoretic text, has of late brought the old versions into great prominence. It has been found that only by means of a careful and critical use of these versions, as Cornill has

* CHRESTOMATHIA TARGUMICA quam collatis libris manu scriptis antiquissimis Tiberiensibus editionibusque impressis celeberrimis ad codices vocalibus Babylonieis instructos edidit adnotatione critica et glossario instruxit Adalbertus Merx. Porta Linguarum Orientalium, Pars VIII. Berlin, H. Reuther, 1888.